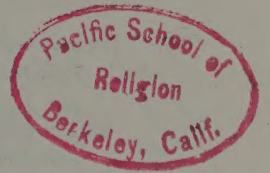


# Federal Council BULLETIN

Vol. XX, No. 6



June, 1937



## The Testimony of Chiang Kai-shek

"I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a single copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

"Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love—love for the emancipation of the weaker races, and for the welfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the Chinese revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. . . . Today, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his spirit can never be restrained. This is due to confidence brought about by faith."

*From an address by Generalissimo Chiang Kai-shek on the Good Friday following his release by those who had kidnapped him and held him captive at Sian.*

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A JOURNAL OF INTERCHURCH COÖPERATION

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# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

GENERAL SYNOD, REFORMED CHURCH IN AMERICA Asbury Park, N. J. ....	June 3, 1937
WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION Washington, D. C. ....	June 3-8, 1937
FEDERAL COUNCIL'S EXECUTIVE COMMITTEE New York, N. Y. ....	June 4, 1937
COUNCIL ON "CHRISTIAN EVANGELISM FOR OUR DAY" East Northfield, Mass. ....	June 21-25, 1937
FEDERAL COUNCIL'S DEPARTMENT OF EVANGELISM East Northfield, Mass. ....	June 22, 1937
ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM Montreal, Canada ....	June 23-30, 1937
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES AND RELIGIOUS EDUCATION EMPLOYED OFFICERS' ASSOCIATION Lake Geneva, Wis. ....	July 3-10, 1937
INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION Grand Rapids, Mich. ....	July 8-13, 1937
WORLD CONFERENCE ON LIFE AND WORK Oxford, England ....	July 12-26, 1937
NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN Lake Geneva, Wis. ....	July 14-17, 1937
WORLD CONFERENCE ON FAITH AND ORDER Edinburgh, Scotland ....	August 3-18, 1937
SEVENTH DAY BAPTIST GENERAL CONFERENCE Shiloh, N. J. ....	August 24-29, 1937
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE ....	September 24, 1937
NEW YORK STATE COUNCIL OF CHURCHES, AREA CON- VENTIONS Binghamton, Batavia, Utica, Potsdam, Poughkeepsie September 27-October 2, 1937	
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST Columbus, Ohio ....	October 26-31, 1937
GENERAL COMMITTEE, WORLD'S STUDENT CHRISTIAN FEDERATION Japan ....	September, 1938
WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION China ....	October, 1938

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## Federal Council Bulletin

*Issued Monthly, except July and August, by The  
Federal Council of the Churches of Christ  
in America*

Publication Office,                      Editorial and Executive Offices,  
Utica, N. Y.                              105 East 22nd St., New York City

*Subscription Price, One Dollar a Year*

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Published monthly, except July and August, by The Federal Council of the Churches of Christ in America. Publication office, 100 Liberty Street, Utica, N. Y. Editorial and executive offices, 105 East 22nd St., New York. Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized July 3, 1918.



# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Coöperation and Interchurch Activities*

*Issued Monthly, except July and August, by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Publication Office: Utica, N. Y.

Editorial and Executive Offices: 105 East 22nd Street, New York City.

*Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and coöperation among them."*

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VOL. XX, No. 6

JUNE, 1937

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## THE EDITORIAL OUTLOOK

### *The New Stewardship*

*By E. Stanley Jones*

Many today are sensing the very serious inadequacy of the interpretation of stewardship which has been given in this last generation. It was something like this: Hold yourself, your time and your money at the disposal of God—act as His steward. This was good as far as it went and yet we now see that it confused some of the real issues. The real issues are now coming to light.

Will my stewardship extend to the processes of production and accumulation? It is there that my life and attitudes strike deeply into other lives for good or ill. Will the love of God and man control me there and not merely after I have accumulated? If we can extend stewardship into the processes of production as well as in distribution after production, then we can have an adequate conception of stewardship.

This will probably make us consider whether in the processes of production we will not have to apply a coöperative attitude instead of a competitive one as now. For it is hard to think of the love of God operating within those processes as ruthless competition where the weakest go to the wall and the devil takes the hindmost.

Another question arises: Am I accumulating more than my share of things which God intends for all? We must face that question, too. If we apply stewardship clear from the lowest rung on up to the top, then it is adequate. It is the

spirit that must come back into life. It puts God at the center of life. It puts an accountability in all we say and do and are. God becomes the working principle and dynamic from which all our activities proceed. God is no longer marginal—He is focal and dynamic.

Accountability! This is the word that must come back into our vocabulary. It will make youth pause and ask, "What does God want to do with my life?" It will make the laborer pause and ask whether he is putting God into his labors. It will make the business man ask whether God is operative in the processes of his business. It will make the artist and the musician ask whether the art is for self's sake, for art's sake or for Christ's sake. It will make the minister feel the sense of degradation in preaching for applause and approval. It will make all who have possessions ask whether the expenditures we are about to make serve the interests of the Kingdom or not. And does the amount I have left represent selfish hoarding beyond my actual needs or does it represent the Kingdom in action? It will make us all feel the futility of carrying on conservations that have lost their meaning and purpose. It will make us all gather up our time and make it count for Kingdom ends. All life will be lifted out of the sordid into the sacred. A sense of mission will come back into life. We will have something—Someone around whom life organizes itself. This will give life drive and power and adequacy.

Accountability to God must come back into life if life is going to count for anything.



## *The Church and the World*

With the Oxford Conference only a month distant, it becomes more and more apparent that the basic problem which will confront it is to arrive at an understanding as to the nature of the Church. The conference is to explore the relationship of the Church to the State and to society. It will be seeking to define the function of the Church in these areas of modern life. But prior to the question of function is that of the nature of the Church as an institution. Thus far there is little agreement on this basic question.

The difficulty is not so much that some church bodies hold one view and some another, as that in the same church there are unreconciled views. On the one hand, we contend for a specific and undiluted witness to the Gospel, for a Church that is super-national, super-racial, super-class, a divine society, unspotted from the world; on the other hand we continually remind ourselves that since the Church includes within its membership people of all classes—rich and poor, conservative and radical, people who believe in the use of force and advocates of absolute non-resistance—therefore the Church's corporate ethical commitments must be limited to very broad statements of principle. On the one hand, we contend for a strict discipleship on the part of all who call themselves Christian, for a fellowship of men and women who have chosen Christ against the world, for a corporate testimony that renounces Mammon and defies Caesar, for a more vital, and, if necessary, a smaller Church; on the other hand we recall that Jesus welcomed to His following every repentant sinner, that some of our oldest communions invite to their altars all who have "an earnest desire to be saved from their sins."

Thinking of the Church part of the time as a witness-bearing institution whose membership must be the embodiment of its message, we are inclined to regard its wide inclusiveness as a handicap and to say, "Let us be fewer and better." But the rest of the time we scan our membership rolls and take great satisfaction in the fact that the gain in numbers is a bit more than the growth in population. We may preach ser-

mons and write editorials urging that the Church stand foursquare to the world, that it refuse to domesticate itself within an un-Christian social order, but we have yet to take the first step in pruning our membership of those who fall lamentably short of the ethical maxims of Jesus. With the exception of certain small sects, religious bodies require of their members little more in ethical terms than the community expects of its "best people."

To recognize all this is not to assert that either emphasis is to be continued to the total exclusion of the other, but surely we need to clarify our thinking about what the Church essentially and actually is before we can define its function with reference to the State and the social order. If it is to confront the secular world after the manner of primitive Christianity obviously its membership must either be greatly reduced or miraculously transformed.

If the Oxford Conference can carry us forward by at least making clear the implications of our conflicting theories it will have served a most useful purpose. Perhaps this is more immediately important than the elaboration of policies or programs which can have validity or permanence only as they take account of existing beliefs as to the nature of the Church itself.

## *It Pays to Advertise—But Who Pays?*

No thoughtful person can read his daily newspaper or popular magazine without being appalled at the unprecedented growth of liquor advertising. *Editor and Publisher* estimated that in the year 1936 brewers and distillers were spending not less than \$25,000,000 on advertising, and added the pertinent comment that the campaign was "apparently calculated to make the United States the most disgustingly wet nation on earth."

The cleverness and seductive quality of the advertising seem destined to create a generation of more drinkers than we have ever known before. The situation is described by the man who said:

"A lot of us are beginning to worry about our girls—and the kind of mothers they are going to make. They see the society pages full



of swell people giving cocktail parties. They see a lot of magazine ads that glorify drinking in such a way that booze seems right as rain, wholesome as fresh air, and safe as certified milk."

The only way to change this trend is to carry on a steady, even if less sensational, counter-campaign which will show alcohol in its true light. As Professor Haven Emerson, President of the American Public Health Association, has said, "Lack of information is largely responsible for the use of alcoholic beverages as if they were safe, necessary, or in any way useful to a healthy man or woman." It is now a demonstrated fact, well established by scientific studies, that alcohol is a narcotic depressant. Yet hosts of people assume it is a stimulant. It *seems* to "pep them up" and the liquor advertisements talk about "the vigor of youth" and announce what kind of whiskey "clear heads" demand. Unless a program of education can be carried on effectively enough to make people understand the truth, the situation promises to go from bad to worse.

In such an educational effort, both among their own members and throughout the public at large, the churches have a glorious opportunity, as yet far from adequately seized, to serve both the individual and the nation. To show what alcohol is and does is the most potent way of combating what is rapidly becoming an evil of almost incredible proportions. We congratulate the Woman's Christian Temperance Union upon its new film, "The Beneficent Reprobate," described on another page, and hope that it is but the beginning of a concerted educational movement in which all the churches will join.

### *When Freedom Is Lost*

Announce what is true and then punish anyone who denies it! That is a familiar formula where the State has become totalitarian, as in Japan, Italy, Russia and Germany. Define the right as "that which is good for the political welfare of the nation" as determined by its dictators! That, too, is being done over wide areas of the earth.

No wonder Bertrand Russell, certainly no bigoted friend of the churches, writes in his "Religion and Science" that the present is witnessing greater threats to intellectual integrity and to moral freedom than any previous age. The threat to both, according to him, comes not from the Church, which has learned by its errors of the past, but from the State.

Where freedom is being denied, the pursuit of truth must also be suppressed. Mussolini does not wish Italians to be free as the English are or to know how solid are the accomplishments of the democratic spirit in England, so news about the Coronation is carefully hid. Hitler does not wish the Germans to know about the moral revulsion of the world against his regime. Therefore every chance is taken to hide or misrepresent the facts regarding such American efforts as those of the Committee for Christian German Refugees.

No better illustration of the violence done to truth in the curtailing of freedom could be had than the use Hitler makes of the phrase "positive Christianity." He says he is for it. People read those words and conclude that he is then in some sense a champion of the Christian religion. Nothing could be further from the truth. The deception lies in the meaning which he gives to the adjective "positive." All the Christianity of the Protestant and Catholic churches is negative, from his point of view. "Christianity came," he writes, "into the much freer world of the ancients as the first instance of spiritual terrorism. . . .Henceforth the world has been oppressed and dominated by this force. Force is broken only by force, and terrorism only by terrorism."

The freedom to stand up uncompromisingly for the Christian faith—a freedom which more and more Germans are manifesting despite all that has been done to prevent it—would be much more widely asserted if the truth about what is happening to that faith were fully known!



# World Conference at Oxford Next Month

THE MEETING on May 12 of the American Section of the Universal Christian Council, which is the Federal Council's Department of Relations with Churches Abroad, brought almost to completion the long process of selection and preparation of the delegates who will go from the North American continent to the World Conference on Church, State, and Society at Oxford University, July 12-26.

Among the 85 delegates selected by the various communions all but two or three are expecting to go to Oxford. That is a very high proportion in the light of usual experience and indicates a vivid expectation of great things to come through this effort of the Christian churches to meet the crisis which confronts all those who exalt the Lord Jesus Christ. But it is only when one considers the pressure for places among the "associates" of the Conference that the amount of interest throughout the country becomes apparent. There are about one hundred persons eager and anxious to go to the Conference over and above those for whom there can be any place—since the attendance must be limited by the size of the building where the full sessions are to be held, and must be kept proportionate for the different parts of the world. The total attendance from the United States and Canada is 217.

There is a gratifyingly representative character in the delegations—from North, South, East and West, and also from practically every major communion, including the Lutherans of the Augustana Synod, although not, unfortunately, of the other American Lutheran bodies. There are not among the official delegates selected by the churches more than a handful of women. This is a serious weakness, characteristic of denominational organization, which overlooks to a regrettable degree the extent to which work of the churches is done by women. It is partially corrected by the fact that wives of delegates can secure admission, with benefits not only for themselves but for the Church, which will perhaps learn more about the conference from these women visitors on their return than from the delegates themselves!

Another fortunate circumstance is that the delegates, in their choices of the sections into which the World Conference is divided, have distributed themselves with considerable equity over the five sections, viz.—Church and Society, Church and State; Church, State and Economic Order; Church State and Society in Relation to Education; The Church Universal and the World of Nations—Christianity and War.

It now seems assured that a thousand persons will be in attendance when the Conference is called to order by the Archbishop of Canterbury in the famous Sheldonian

Theatre. These persons will be housed during their two weeks in Oxford in five colleges—University, Exeter, Hertford, St. Peter's Hall and St. Hilda's—as well as in hotels and other lodgings.

The first meeting will take place on July 12, for the reception of delegates, formal business and the opening address by the Archbishop of Canterbury.

On the morning of the 13th, there will be a review of developments from Stockholm to Oxford, to be followed by addresses describing the contemporary situation in various parts of the world.

The ensuing days of the first week will be given to the presentation and discussion of the major issues brought to light in the preparatory work and to the preliminary opening up of the subjects to be considered by the Conference. The second week will be devoted to receiving and considering the reports from the sections on the five main subjects and to the consideration of proposals relating to the future of the ecumenical movement.

There will be held daily in the university church a service of worship in the morning lasting for half an hour and also a devotional service of a quarter of an hour after the afternoon session. On each of the two Sundays there is to be a service of common worship in the morning in the university church. In the afternoon or evening of the first Sunday there will be a service of intercession and on the evening of the second Sunday a closing service of thanksgiving and dedication.

The whole program will be directed toward the most crucial issues of our contemporary problems. Such declarations or resolutions as the Conference may adopt will be directed to the churches themselves and not to governments or groups outside the churches.

Four times during the Conference Dr. Walter W. Van Kirk will broadcast from Oxford to the United States of America through the generous coöperation of the National Broadcasting Company so as to keep American church people in touch with the immediate atmosphere of the great council.

A call to prayer has been issued through which Christian people are asked to "pray for the world, for the Church in the world, for the Conference, holding up before God this company of men and women from all parts who will try to find His will and His way; for those responsible for the planning of the Conference and for all who are preparing to come to it; for the Conference as a whole, that it may show readiness to wait on God, the spirit of truth, humility, courage, charity and courtesy and that supernatural unity which comes when men are one in Christ; for the outcome of the Conference: that it may lead to a new understanding of the possibilities of unity and a new determination to realise those possibilities in action."

HENRY SMITH LEIPER.



# Faith and Order to Meet in Edinburgh

IT IS A SIGN of promise that three of the churches which will meet in Edinburgh from August 3 to 18, in the Second World Conference on Faith and Order, were listed in the first World Conference ten years ago at Lausanne as *seven* churches. They are the Church of Scotland, the Methodist Church of Great Britain and the General Council of Congregational and Christian Churches, U. S. A. Yet even with this reduction, the total number of churches at Edinburgh will exceed that at Lausanne. The present total is 107. They have appointed 363 delegates and 124 alternates. Other appointments are promised.

The reports of the Commission on the fourth subject of the program, "The Church's Unity in Life and Worship," have now been issued (Harper & Brothers). Copies have been sent to all delegates and alternates. The Commission, under the chairmanship of Dean Willard L. Sperry of Harvard, found its subject so full of material for discussion that it was compelled to prepare five reports: The Meanings of "Unity," The Communion of Saints, Non-Theological Factors in Church Union, A Decade of Objective Progress in Church Union, Next Steps Towards Unity. Four of these are fifty-page pamphlets. The other, "A Decade of Objective Progress," is a substantial book, the work of Dr. H. Paul Douglass, giving a factual account of fifty-five projects of church union which have taken place since Lausanne.

The reports of the Commissions on the other subjects of the Edinburgh program are also ready. That on The Doctrine of Grace is published in Pamphlet No. 66, issued by the Continuation Committee, and that on The Ministry and the Sacraments is published in Pamphlet No. 81. Both of these may be had from the Secretariat, 111 Fifth Avenue, New York, on request. The report of the Commission on The Church and the Word of God is ready in German and should soon be available in English.

The detailed studies on which two of these reports are based have been published also: "The Doctrine of Grace" (Macmillan, \$4.50) and "The Ministry and the Sacraments" (Macmillan, \$5.00). Other important material is found in two volumes previously published for the Continuation Committee, "Faith and Order: The Proceedings of the World Conference at Lausanne" (to be obtained from the Secretariat), and "Convictions: The Replies from the Churches to the Lausanne Reports" (Macmillan, \$3.50).

Mention must be made of two other books, not official publications but containing valuable material for the discussions at Edinburgh: "The Church: Catholic and Protestant," by Dr. William Adams Brown (Scribner's) and "The Grace of God in Faith and Philosophy," by Canon Hodgson (Longmans).

The work of the Conference will fall into two periods. For the first week the discussions will be carried on

privately in small groups. The delegates will be divided into four sections, one on each subject of the program, and these into subsections of about twenty members, each group including representatives of all the main divisions of Christendom. Here the spade-work of the Conference will be done, as they try to frame a common statement on the subject committed to them.

In the second period, the drafts prepared by these groups and combined into a single report from the section will come before the full conference for discussion and revision. These sessions will be open to the public.

Visitors will be welcome not only at these sessions, from August 13 to 18, but at the opening sessions on August 3 and 4, at the great service in St. Giles on August 3 and the services on Sunday evenings, August 8 and 15, when speakers from different communions will bear witness to the treasures of their particular traditions of worship and devotional life. Application forms for seats may be had from the Secretariat. The special accommodations arranged for delegates and their families in the Student Hostels of New College are almost all engaged. Others will make their own reservations at hotels.

The language difficulty will be met by a competent staff of interpreters, and all papers will be issued in three languages, English, French and German. It is hoped to have three interpreters, one for each language, assigned to each one of the subsections. Facilities for translating and mimeographing will be provided. During the second period a daily verbatim report of the discussions will be issued. A press bureau will be maintained.

Between the Oxford and the Edinburgh Conferences there will be a reception to the members of both conferences at Lambeth Palace on Wednesday, July 28, and on the following day a united service will be held in St. Paul's Cathedral, the delegates being asked to march in procession, wearing their official robes.

FLOYD W. TOMKINS.

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## For Brides and Grooms

A new edition of the book, "Foundations of Happiness in Marriage," by Leland Foster Wood, Secretary of the Federal Council's Committee on Marriage and the Home, has come from press. In a special edition for brides and grooms, the book has been bound in ivory paper with gold lettering. Enclosed in the book is a marriage certificate with the marriage service printed inside of it.

The fact that this is the fourth edition indicates that the little book has found a place of wide usefulness. It sells for fifty cents a copy bound in ivory paper, with gold lettering, and in a white box. The cloth edition sells at 75 cents.



## Charles Le Roy Goodell: 1854-1937

**A**NOTHER herald of the Everlasting Evangel has passed from the Church Militant to the Church Triumphant. Charles Le Roy Goodell, known and beloved by a host of friends, peacefully slipped away from earthly scenes on April twenty-sixth. Had he lived until July thirty-first, he would have reached his eighty-third birthday. The funeral services were held on April twenty-eighth in the Marble Collegiate Church of New York City. His body was laid to rest near the old family home in Dudley, Mass.

A faithful servant of Christ and a devoted preacher of the Gospel is gone, but he has left behind him a light for the pathway of men—

"Were a star quenched on high,  
For ages would its light,  
Still traveling downward from the sky,  
Shine on our mortal sight.

"So when a good man dies;  
For years beyond our ken,  
The light he leaves behind him lies  
Along the paths of men."

Dr. Goodell gave sixty years to the ministry. Forty of these years were devoted to the pastorate. Three of his pastorates were in Greater New York—at Hanson Place, Calvary and St. Paul's Methodist Episcopal Churches. At the age of twenty-three, he began his first pastorate in a little country church. His father, who had six generations of New England blood in his veins, gave him this advice, "My son, you are going into the ministry. I have no doubt you will get a congregation, but I want to say to you that it will not make any difference how large your audience or your salary, or how many of the first families occupy your pews, if you do not win men to Jesus Christ as their Saviour from sin, you are a cumberer of the ground and ought to make way for a better man." These words were taken seriously. Not a month went by during Dr. Goodell's forty years in the pastorate when someone was not received into the membership of the church. During the entire month of January for forty consecutive years, he held his own evangelistic meetings. On a single Sunday during his pastorate at Calvary Church, he received three hundred and sixty-four new members.

Dr. Goodell was a pastor-evangelist. His many evangelistic experiences no doubt caused him to write in one of his books these lines, "Be assured of this, that when you come down the pulpit steps for the last time and look over the years in retrospect, the only sermons that will seem to you to amount to anything are the sermons which presented Christ as the Saviour of men, and in which you urged, with a burning heart, His choice at once."

While Dr. Goodell will be deservedly remembered as a pastor, the work he did through the Department of Evangelism of the Federal Council of Churches of Christ

in America will be looked upon as his greatest contribution. For sixteen years he traveled incessantly across the country, speaking in churches, ministers' meetings, seminaries and conventions. He was in great demand as a speaker and whenever he spoke, it was always on evangelism. His zeal for evangelism was contagious. Wherever he went altar fires were rekindled.

It was Dr. Goodell's custom each year to invite the Secretaries of Evangelism in the various communions to go with him on a series of one-day conferences for ministers. In this way a unity was brought into the evangelistic programs of the churches that could not have been achieved in any other way.

Dr. Goodell also used his remarkable ability as a writer to produce many books on evangelism. They have been timely because they have emphasized the timeless elements of the Christian Gospel. These books are to be found in the libraries of preachers all over the nation.

In 1928 Dr. Goodell began his radio ministry in "Sabbath Reveries." It was then the only sermon hour on the radio, reaching from coast to coast with full church service. Someone gave him the title, "Shepherd of the Air." That title he held in higher esteem than any he had received from college or university. As an indication of the response this "Shepherd of the Air" had to his messages over the coast-to-coast facilities of the National Broadcasting Company, it is interesting to note that in a single summer, in answer to personal requests, 40,000 copies of his radio sermons were sent out. In addition to this, he received during the summer some 3,000 letters asking for counsel on personal problems. It is impossible to overestimate all that he meant to hungry and discouraged souls who wrote to him about their intimate problems, even though they had never met him or caught a glimpse of his kindly face.

One of the events in Dr. Goodell's ministry which brought him deep satisfaction was the Appreciation Dinner held in his honor on May 15, 1934, on the occasion of his retirement from active service in the Federal Council. About four hundred of his closest friends had come together to do him honor, some traveling great distances to be present. A "Golden Book of Remembrance" was presented to him, containing four hundred testimonial letters from his friends. At the front of the book was an illuminated page with these words which express the regard in which Dr. Goodell was held:

"Man of God—man among men—prince of the pulpit—beloved pastor and friend, herald of the Evangel for over half a century in hamlet, town and city; with singular graces and gifts of mind, imagination and spirit; tireless in his toil for the Church of Christ; able administrator, zealous leader, inspiring author; esteemed, honored and loved by an unnumbered multitude; crowned in the councils of the



entire Church as the winsome, present-day apostle of a seeking Saviour; creator of 'Sabbath Reveries' into which millions of listeners have entered with rapt appreciation—to him upon the threshold of his fourscore years, this tribute of goodwill, esteem and affection is inscribed and presented."

Dr. Lyman of Brooklyn once said that he met Henry Ward Beecher one day in Greenwood Cemetery near the Beecher plot and the great preacher said, "Well, Lyman, I suppose they will be bringing me out here some day and laying me in that piece of ground, but God knows I

won't stay there." "Where shall we look for you, Mr. Beecher?" "Somewhere going on errands for God." I heard Dr. Goodell make the following comment on this incident, "Could there be any finer conception of what lies beyond the last turn in the road which brings one to the Great Adventure, which is only a change in one's post office address?"

Surely this Christian leader and friend continues "going on errands for God."

JESSE M. BADER.

## United Christian Advance Projected

AS a result of a conference held in Columbus, Ohio, April 9 and 10, attended by about one hundred representatives of the denominational and interdenominational agencies, the United Christian Advance, to which brief reference has been made in an earlier issue of the BULLETIN, was definitely launched. The movement is a coördination of special programs which had been developed by the several interdenominational agencies during recent months. The new aspect of these programs is that they are now gathered into more of a unified whole and presented to the country unitedly.

One of the encouraging aspects of the conference at Columbus was the expression of desire for a much more comprehensive coördination of Protestant forces in the not distant future. The hope was expressed that the denominational boards operating in specific fields might find the way of completely integrating their approaches to the field instead of sending separate denominational representatives, as at present. It is hoped that the present coördination of the interdenominational agencies may contribute toward a larger unification in the future.

The general nature and scope of the United Christian Advance is set forth in a statement, which grew out of the Columbus meeting under the chairmanship of Dr. Harry C. Munro of the International Council of Religious Education. The following paragraphs reveal its spirit:

"Several movements contributing to this purpose have been already under way. It is hoped that they will ultimately be gathered into one comprehensive Christian strategy in the United Christian Advance. Each of these movements contributes its own distinctive resources to the total United Christian Advance as gradually the broader strategy is being developed.

"The National Preaching Mission contributes its demonstrated power to fix the attention of whole metropolitan communities upon the claims of religion, to lift the morale of the Church's leadership, to identify the social and the personal aspects of the Gospel, and to provide for an unprecedented breadth of Christian fellowship.

"The United Christian Youth Movement will contribute the idealism and dynamic of 'Christian Youth Build-

ing a New World' with experience in and plans for youth action in ten types of projects.

"The United Christian Adult Movement, just getting under way among the adult forces of the Church, will offer coöperation with youth in a program of similar purpose and scope.

"The new Home Missions Advance contributes a new emphasis upon comity locally and in national administration, looking toward a statesmanlike general policy of church planning and community service.

"The National Protestant Laymen's Commission, with a movement to reach the unreached, challenges the lay forces to unite in the missionary and educational task of reaching with Christian influence the many millions of children and youth for whom Protestant forces have an unfulfilled responsibility.

"The World Christian Mission will emphasize the responsibility and opportunity for building the world Christian community.

"In certain states and areas the principles of the United Christian Advance are being put into effect in planning field enterprises. In denominational agencies adjustments are being contemplated in the direction of this broader strategy. The Joint Staff Committee on the United Christian Advance will carry forward its work during the ensuing year principally in three ways:

"1. National Preaching Missions will be held in some sixteen or eighteen centers where it was impossible to carry the Preaching Mission in 1936. In each case the Preaching Mission will be conceived as an aggressive introduction of the United Christian Advance to an area. The primary purpose will be the motivation of Christian forces for this new aggressive Christian strategy.

"2. Schools in Christian Living will be conducted in as many of the 1936 Preaching Mission cities as resources will permit. It is hoped to conduct at least fifteen such schools in the autumn of 1937. These schools will concentrate on the purposes of the United Christian Advance in building the Christian community, local and worldwide. They will be primarily planning conferences on definite action projects in which the Christian forces locally may unite. The content of the curriculum in



these schools is not text material or academic discussion but actual experience in Christian living. First-hand contact with community situations will be sought, and continuing policies and plans of action undertaken.

"3. A self-study by all the denominational and interdenominational agencies and movements involved or desiring to participate will be planned and directed by the United Christian Advance Committee. The object of this study will be to discover and compile information as to the program elements and activities in which further unification through the United Christian Advance is possible and the degree of such unification which is possible and desirable."

### Three Missions Unite Medical Work

The report, in the February BULLETIN, of the successful formation of "larger parishes" on an interdenominational basis in New York State has prompted the distinguished medical missionary, Dr. Edward H. Hume, now in China, to send to the BULLETIN an interesting account of the federation of three medical missions, formerly maintained separately by three denominations, on a basis which combines all the medical work in South Fukien into a single working unit. Dr. Hume writes:

"For a number of years the belief has grown that the Christian Ministry of Healing in the South Fukien area, as carried on by medical missionaries, should be regarded as a single task, in which denominational boundaries should be minimized and the area occupied effectively, apart from questions of nationality or denomination. Late in 1936, a survey committee was appointed by the three missions involved—American Reformed, English Presbyterian and English Congregational—which studied the entire area and reached the conclusion that it would be desirable to commence united activities at one center, while regarding the hospitals of the entire area as essentially belonging to a single plan. The Board of Managers of the hospital at Changchow (London Mission) agreed to go out of existence and a new board was created, three of whose members were designated by the Synod of the Church of Christ in China. Other members represented each of the three missions groups concerned, as well as the local church group. Similar boards are being developed for the hospitals at Kulangsu and Chuanchow, and to each of these the Synod will elect a group of members. The outlying hospitals at Changpu and Siokhe will be operated as branches of the Changchow hospital center, and it is proposed that other outlying hospitals shall be designated as branches of the Kulangsu and Chuanchow centers respectively. At their separate mission meetings, held last February, each of the three missions concerned gave approval to the plan proposed.

"It has been an uplifting experience to watch this achievement of unification and this recognition by three missions, working with the Synod of the Church of Christ in China, that the Ministry of Healing must transcend national and denominational lines. Not only

has agreement been reached to administer all the mission hospitals of this area in this united way, but all the missionary physicians and nurses of South Fukien have organized themselves into a single medical missionary group. This group grows out of the belief that its members are facing a single task."

### Program for Williamstown Institute

The 1937 Williamstown Institute of Human Relations, which will meet at Williams College this summer, will discuss "Public Opinion in a Democracy," according to an announcement by Dr. Everett R. Clinchy, Director of the National Conference of Jews and Christians, 287 Fourth Avenue, New York.

The conference will be convened from August 29 to September 3. The two principal aims will be to consider the motion picture, the press, the radio and other agencies by which American public opinion is shaped, from the point of view of their relation to education, morals and religion, and to suggest how they can promote more wholesome human relations.

Among the principal speakers will be: Honorable Newton D. Baker, who will be General Chairman of the Institute; Roger W. Straus, Jewish Co-Chairman; Professor Carlton J. H. Hayes, Catholic Co-Chairman; George Fort Milton, Editor, *The Chattanooga News*; Judge Florence E. Allen of the U. S. Circuit Court of Appeals; Norman Thomas, author and publicist; Oswald Garrison Villard, Contributing Editor, *The Nation*; Henry R. Luce, publisher, *Time* and *Fortune*; Dr. James M. Gillis, Editor, *The Catholic World*; George B. Gallup, Director, the American Institute of Public Opinion; Bishop Francis J. McConnell of the New York Area of the Methodist Episcopal Church; President James L. McConaughy of Wesleyan, and Alexander Woollcott, dramatic critic.

"The various agencies of public opinion," the announcement states, "exert a potent influence on human relations in the American community, whether they wish to do so or not. Whether Americans are to escape the inter-religious and the inter-social conflicts which have already marred some countries will depend in part upon the social aims, ideals and techniques of such instruments of public opinion."

### Tour of Coöperatives

A tour of coöperative enterprises in Nova Scotia will be conducted August 9-21 under the auspices of the Co-operative League of the U.S.A. with the coöperation of the Extension Department of St. Francis Xavier University, Antigonish, N. S., and the Christian Coöperative Fellowship of North America. The director of the tour will be Rev. J. Henry Carpenter, President of the Christian Coöperative Fellowship. Mr. Carpenter had charge of the Eastern itinerary of Dr. Toyohiko Kagawa last year.

The total charge for the trip will cover hotel accommodations, meals, transportation, classes and other nec-



essary expenses, based on maximum costs for these services. The advance estimate for the total expense of the trip is \$60.00, including the initial fee of \$5.00 for registration, which should be paid before July 1. Patronage rebates will be paid the tourists from any balance remaining after the bills of expense are paid. The tour will start at Antigonish and end there, after visits to mining, fishing and farming communities developed on coöperative principles in Eastern Nova Scotia and on Cape Breton Island.

Detailed information can be had from Dr. Carpenter at 285 Schermerhorn Street, Brooklyn, N. Y.

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### New Temperance Film

A new film entitled "The Beneficent Reprobate," produced by Burton Holmes Films, Inc., of Chicago, for the Woman's Christian Temperance Union, is now ready for distribution. The film is designed especially for education on the alcohol problem. It presents the facts concerning the effects of alcohol in an arresting way, interspersed with elements of adventure and comedy. The first scene is laid in the musty laboratory of a mediaeval alchemist; thence the theme is carried down to the modern commercial uses of alcohol, with a "parade" of the commodities in whose manufacture alcohol plays an important part. The menace of alcohol as a beverage is then portrayed, including a series of tests made at the Northwestern University Medical School.

The film is being distributed by the Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York, and 19 South LaSalle Street, Chicago. It is available in both 16 millimeter and 35 millimeter width and in both silent and sound versions. Churches, schools, clubs, lodges, community organizations, etc., may secure the use of the film free by paying for the cost of transportation. Requests for the loan of the film, with preferred dates, should be sent to the Y.M.C.A. Motion Picture Bureau at either of the addresses given above. Churches which do not have motion picture equipment can secure operator and equipment through the Y.M.C.A. Motion Picture Bureau for from \$12.00 up.

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### Recapturing the Church Year

At a meeting of the Federal Council's Committee on Worship held on May 19 the subject of major interest was the final report of the subcommittee which has been working upon a suggested Calendar for the Church Year. This subcommittee, under the chairmanship of Professor Fred Winslow Adams, of the Boston University School of Theology, has now completed its study. The proposal goes to the Federal Council's Executive Committee with the recommendation that the suggested Calendar be approved for experimental use among the churches.

At the meeting of the Committee on Worship Professor Howard Chandler Robbins of the General Theological Seminary emphasized the great values which the observance of the Church Year offers for developing a well-

rounded program of worship and furthering the spirit of Christian unity. Dr. George Stewart, minister of the First Presbyterian Church of Stamford, Conn., pointed out the practical helpfulness of the proposed Calendar to the pastor, who by following it will be saved from wondering every Monday morning what he is to preach about next Sunday.

The Calendar, as outlined, follows the historic Church Year through the seasons of Advent, Christmastide, Epiphany, Lent, Easter and Whitsuntide. For the remaining months a new "season" is recommended entitled "Kingdomtide," in which the relation of the Church to contemporary human interests is developed. In the next issue of the BULLETIN a full outline of the proposed Calendar for the Church Year may be expected.

At the meeting of the Committee on May 19 Dr. Robert G. McCutchan, Dean of the School of Music at DePauw University, gave a stimulating address on "Music and the Worship of the Church," which will shortly be made available.

The meeting was held under the chairmanship of Dr. Oscar T. Olson, minister of the Epworth-Euclid Methodist Episcopal Church of Cleveland, who gave an opening address on "Altar and Pulpit."

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### Ambassador from India

On June 4 an interdenominational luncheon in honor of Mr. C. J. Lucas, outstanding Indian Christian leader and Moderator of the South India United Church, was held in New York in conjunction with the June meeting of the Federal Council's Executive Committee. Mr. Lucas spoke upon the progress which is being made in India toward a completely united church.

Mr. Lucas is principal of the Union Mission Training School for Teachers at Vellore, headquarters of the Arcot Mission of the Reformed Church in America. Mr. Lucas is in this country en route to Oxford and Edinburgh, where he is to represent the South India United Church as official delegate.

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### Evangelism at Northfield

A meeting of the Federal Council's Department of Evangelism will be held under the chairmanship of Dr. George A. Buttrick on the afternoon of June 22 at the Hotel Northfield, East Northfield, Mass.

The meeting is held in conjunction with the "Council on Evangelism for Our Day: Message and Methods", which will be in session at Northfield June 21-25 inclusive. The Council on Evangelism is a part of the observance of the centennial of the birthday of Dwight L. Moody. Dr. John R. Mott is Chairman of the Council, Rev. George Irving, Secretary. Principal John S. Whale, Cheshunt College, Cambridge, England, will deliver a series of four addresses on The Christian Message. Sectional conferences will deal with methods of evangelism among youth and students and on the part of pastors, religious educators and laymen.



## Women's Organizations in Joint Session

A decided step was taken toward coöperation between the national interdenominational groups of women in the May Luncheon held at the Biltmore Hotel, New York, on May 10. The occasion was a direct outcome of Stanley Jones' parting message, "The Next Great Step—Unite." The Council of Women for Home Missions, which has held this May Luncheon as its own annual affair for years, decided to "act unity" as well as think and feel it, so it invited three other groups—the Committee on Women's Work of the Foreign Missions Conference of North America, the National Council of Federated Church Women and the Women's Coöperating Commission of the Federal Council of Churches—to join not only in the luncheon but in all the preparations. This meant a joint general committee, a pooling of invitation lists and an agreement on speakers and emphases. This working together has forged another bond in the friendship and coöperation of these groups. The invitation printed the objectives of each organization so that all who were invited could see what the points of likeness and difference were.

Almost 700 persons attended, a group of outstanding church women who came because they were interested in the work of the Church and were looking for a method of closer unity. Addresses were given by Professor Mary Ely Lyman and Dr. Joseph R. Sizoo.

The Women's Coöperating Commission suggests that other cities may wish to make some such practical demonstration of the solidarity of Christian women and that when they do they notify the Commission so that a record may be made for these pages.

A timely article in the May 5th issue of the *Christian Century* has focused attention on the churchwoman and the Church. The Woman's Coöperating Commission is deeply interested in this article as it is at present making a study of the whole subject and hopes eventually to have some suggestions which may help to make clearer some of the issues and problems.

It is felt that, in the light of the great desire for a greater unity between the churches, there is urgent need for a restudy of woman's place lest her talents be not fully used in the Church and she seek her satisfaction in leadership elsewhere.

## Labor Sunday Message Ready

Copies of the Federal Council's message for Labor Sunday (September 5) are now available for ministers, editors, and church council secretaries. The message is printed several weeks in advance in order to facilitate its wide distribution. The message is especially timely this year, dealing with the current growth of organized labor, its increasing responsibility, and the implications of these changes for church members.

At the suggestion of a pastor, copies of the message will be supplied, for those who desire it, without printing on the cover page so that a local church may print or mimeograph its order of service on the cover and distribute copies for use of the entire congregation. Prices for copies with blank cover pages are as follows: \$1.00 per hundred, \$4.20 per five hundred, \$6.00 per thousand.

The message is also obtainable in the usual form with the cover page carrying the title and space for imprint of a denomination or council of churches. In ordering please specify which form is desired. The prices in quantity for regular form with printed cover page are as follows: \$1.20 per hundred, \$4.60 per five hundred; \$6.60 per thousand.

An additional flat charge of \$2.50 is added for your own imprint on the cover page.

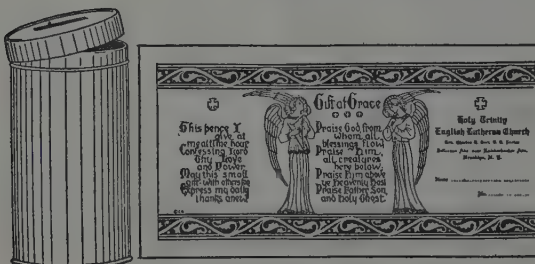
## Goodwill Agents in Spain

Americans of goodwill have two ambassadors of friendship in Spain. Agents of the American Friends' Service Committee sailed from New York on May 3 to administer the work of the Spanish Child-Feeding Mission. Esther L. Farquhar, from Cleveland, is assigned to Loyalist Spain, and Wilford V. Jones, from Chicago, to Nationalist Spain. Both are professional social workers.

Shipments of milk and clothing were made early in May. Additional supplies are sent as they are received or as the contributions of money make more purchases possible. Immunity from seizure of these shipments is guaranteed under agreements made with both Loyalist and Insurgent forces by Sylvester Jones who was sent to Spain to survey the situation and to make preliminary arrangements. Other agents, including Professor Patrick M. Malin of Swarthmore, will sail in June to demonstrate goodwill through this non-partisan helpfulness.

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The Federal Council of Churches is coöperating in this enterprise. The headquarters address of the Spanish Child-Feeding Mission is 20 South 12th Street, Philadelphia, Pa.

Oxford Conference Broadcasts

The Universal Christian Council, in coöperation with the Federal Council of Churches, has arranged a program of six nation-wide broadcasts as part of the program of preparation for the Oxford Conference on "Church, Community and State." They are scheduled for Thursdays from 6:20 to 6:30 p. m. Eastern Daylight Time, beginning May 13 and continuing through June 17, over Station WEAf and a network of the National Broadcasting Company.

The schedule of speakers and subjects is as follows:  
*Thursday, May 13*  
Dr. John R. Mott, of New York: "Why the Oxford Conference."

*Thursday, May 20*  
Mr. John Foster Dulles, of New York: "The Church and International Peace."

*Thursday, May 27*  
Miss Dorothy Fosdick: "What Youth Expects of Oxford."

*Thursday, June 3*  
Hon. Francis B. Sayre, of Washington, D. C.: "The Church and the World Situation."

*Thursday, June 10*  
Prof. Arthur H. Compton, of Chicago, Ill.: "Human Freedom in the Modern World."

*Thursday, June 17*  
Dr. Henry Sloane Coffin, of New York: "Church and State in Relation to Education."

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New Preaching Mission Itinerary

Last autumn the National Preaching Mission visited twenty-eight centers across the nation. This year Missions are being held in fifteen additional centers. Denver and the Twin Cities (Minneapolis and St. Paul) held Missions just following Easter. The cities and dates for the National Preaching Mission schedule for this autumn are as follows:

Salt Lake City, Utah.....	Sept. 26-29
Portland, Me. ....	Oct. 21-24
Albany, N. Y. ....	Oct. 24-27
Charleston, W. V. ....	Oct. 28-31
Cincinnati, Ohio .....	Oct. 31-Nov. 3
Richmond, Va. ....	Nov. 4-7
Nashville, Tenn. ....	Nov. 7-10
Shreveport, La. ....	Nov. 11-14
Oklahoma City, Okla. ....	Nov. 14-17
Wichita, Kansas .....	Nov. 18-21
Quincy, Ill. ....	Nov. 21-24
Thanksgiving (No Mission).....	Nov. 25-27
Columbia, S. C. (Tentative).....	Nov. 28-Dec. 1
Jacksonville, Fla. ....	Dec. 2-5

Each Mission will be state-wide in scope except those in Cincinnati and Quincy. As much interest, anticipation and careful preparation are found in these new cities for their Missions this autumn as were found in the cities that participated in the schedule of last year.

Pendle Hill Summer Session

Pendle Hill, a center for social and religious study maintained by members of the Society of Friends, announces a summer session from June 24 to July 23. It is situated at Wallingford, Pa., within easy reach of Philadelphia. The spiritual stimulus of peace and beauty is coupled with the seclusion of monastic retreat. In the coming summer attention will be concentrated on a possible synthesis of the cleavage between men's inner spiritual life and the outer life of action. Lecture courses include "Contemporary Trends in Christian Thought," "Mystical Elements in the Religions of the World," "Character Development of Youth" and "The Growth of the New Community."

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# NEWS OF STATE AND LOCAL COÖPERATION

## Rhode Island Forms State Council

The latest state to effect a coöperative organization of its religious forces is Rhode Island, where on April 4 the Rhode Island Council of Churches came into being at a meeting held in Providence. The new organization differs from other state councils in that representation upon it comes directly from the local churches instead of from the presbyteries, conferences and ecclesiastical associations. It will have three departments—Church Comity, Religious Education and Social Welfare. The officers of the new Council are Dr. W. Earl Leden, President, and Rev. Vernon Cooke, Secretary.

In the expectation that not all of the churches of the state will become members of the Council at the outset, provision is made for individual Christians, whose churches have not yet joined, to become associate members.

## West Virginia Next

At the Annual Convention of the West Virginia Council of Christian Education held in Charleston, April 27-29, the decision was reached to develop a more inclusive statewide organization which will be responsible for all of the coöperative tasks in that area. The enlarged organization, which will become directly responsible to the coöperating denominations in the state, will come into being when the plan has been officially ratified by as many as six denominations. The name of the new body is to be "The West Virginia Council of Churches" (including the West Virginia Council of Religious Education.)

The West Virginia Council of Christian Education has carried on a coöperative program in behalf of the Sunday School for fifty-six years.

## Indianapolis Has Silver Anniversary

The Twenty-fifth Anniversary of the Church Federation of Indianapolis was impressively celebrated on May 5. The anniversary dinner was addressed by Dr. Edgar DeWitt Jones, President of the Federal Council of Churches, speaking upon the theme "American Christianity Confronts the Hour". In the afternoon a forum conference dealing with "Christian Unity and the Modern World" was held, with Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, as leader. The discussion as to the form which the enlargement of Christian unity should take, in the light of the experience of the last twenty-five years, was participated in by a substantial group of Indianapolis ministers and laymen.

The esteem in which the Indianapolis Federation is held throughout the community was indicated by an editorial in the *Indianapolis Star* entitled "Religious Milestone", congratulating the Federation upon its service and its unique contribution to the life of the community.

## Ross Sanderson Goes to Buffalo

The Buffalo Council of Churches is rejoicing in Dr. Ross W. Sanderson's acceptance of the unanimous invitation to become the Executive Secretary. At the same time the Maryland and Baltimore Councils of Churches and Religious Education are faced with the difficult task of filling the vacancy caused by Dr. Sanderson's resignation.

Since the death of Rev. John A. Vollenweider while he was serving as executive secretary of the Buffalo Council of Churches, it has been carrying on its program without the service of an executive secretary. The fact that the program has been well maintained in spite of this handicap is a tribute to the vitality of the coöperative movement in Buffalo.

## Leadership Losses

The New Haven (Conn.) Council of Churches is regretting the loss of Rev. Felix A. Manley as Executive Secretary. He has resigned to accept the pastorate of the Federated Church at Southbury, Conn., effective June 1. Mr. Manley has for the past three years been working quietly and effectively in laying the foundations of interchurch coöperation in New Haven.

Mr. Arthur J. Durbin, former Secretary of the Erie (Pennsylvania) Interchurch Federation, died on March 31.

## Dr. Farnham Heads Oregon Council

Rev. E. C. Farnham, who for the past twelve years has been executive secretary of the Portland (Ore.) Council of Churches, has been elected secretary of the Oregon State Council also. He will henceforth serve the two Councils jointly. As executive of the State Council he succeeds Rev. W. L. Van Nuys, the Presbyterian Secretary for Christian Education in the state, who has served on a part-time basis since the Council was formed. The reports from Oregon indicate that the Preaching Mission in Portland last fall has stimulated interdenominational interest throughout the state.

The *Oregon Sunday Journal* was so impressed by the conservation program announced by the Portland Council of

Churches for the National Preaching Mission, that it carried a lengthy editorial on the subject on May 21, entitled "They Say, Help Youth".

## Legislative Victories in Ohio and Pennsylvania

Leaders in the Ohio Council of Churches who were active in opposing the legislative proposal which would have provided for granting public funds to parents of children attending private or parochial schools, feel great satisfaction in the defeat of the measure. This is the fourth successive year in which the Ohio House of Representatives has rejected proposals for state support of parochial schools.

A proposal to legalize gambling on horse races in the state of Pennsylvania, which has been strenuously opposed by the Pennsylvania Council of Churches and other religious forces in the state, was decisively defeated in the legislature on May 12. Rural leaders and retail business interests joined with the religious groups in combating the effort to secure legal sanction for gambling throughout the state.

## Philadelphia Reports Most Successful Year

The six hundred representatives of the Philadelphia churches who came together for the annual Fellowship Dinner of the Philadelphia Federation of Churches on April 20, heard an enthusiastic summary of an exceptionally successful year. Dr. E. A. E. Palmquist, Executive Secretary, reported that the leadership of the Federation was more recognized than at any previous time. The treasurer reported a balance in the treasury. Dr. Henry Smith Leiper's address on "Christianity and the Present Crisis" was enthusiastically received. A delightful feature of the dinner was the presence of 74 ministers who had held present pastorates for 25 years or more. The honor for length of service went to Dr. U. O. Silvius, who is serving his forty-seventh year as pastor of St. Matthew's German Reformed Church.

## Washington (D.C.) Launches Department of Social Welfare

As a result of the exploratory work done by Dr. Worth M. Tippy, under the joint sponsorship of the churches and the social work agencies of Washington, D. C., a Department of Social Welfare has been created as a part of the Washington Federation of Churches. It provides for the selection of a professionally trained social worker with a religious background who will serve as director. He will set up an exchange for clearing cases of need among the constituency of the coöperating Protest-



ant churches of the city. This interchurch exchange will in turn clear all cases with the Council of Social Agencies. In this way duplication will be avoided and at the same time the Federation's Department of Social Welfare will be kept in close touch with the local churches. The Department will also coöperate with the local churches in developing their programs of social welfare. Each local church will be urged to form a welfare council which shall be responsible for all cases of need within its own fellowship. Each church is expected, as far as possible, to take care of its own families, at least during the temporary emergency period, while the social work resources of the community, especially the family service agencies, will be available to

assist or to take over cases which the church itself is not equipped to handle.

### Chicago Works with Juvenile Court

When the Chicago Boys Court was opened in 1914 the Chicago Church Federation in coöperation with other agencies, assumed supervision of Protestant boys coming before the Court. Two years ago the Federation decided upon a reorganization of this service with a view to placing it under trained workers instead of volunteers and thereby establishing it on a level with that of other qualified social service agencies of the city. The reorganization became effective in January, 1936, when one full-time and one part-time worker

were employed. Emphasis is placed on developing a personal relationship with the boys and providing for an environment more conducive to the building up of character. During the year 1936, 198 new cases were referred to the Protestant workers by the Court in addition to the cases carried over from other years. There was an average monthly "case load" of 132. Of the 276 cases that came up for discharge during the year, 90 percent had not been involved in any further difficulty and had not reappeared in the Boys Court during the period of supervision.

This is an impressive illustration of a ministry to neglected groups which is made possible through united action by church federation.

## AMONG THE BEST NEW BOOKS

### The Local Church

By ALBERT W. BEAVEN  
Abingdon Press. \$1.25

No one could be a better counsellor on the program of the local church than the author of this book. For twenty years pastor of the Lake Avenue Baptist Church in Rochester, which under his leadership came to be known as one of the most effectively organized churches in the Northern Baptist Convention, and now President of one of the great seminaries for the training of ministers, Dr. Beaven has had an exceptionally fruitful experience on which to draw. His wide contacts with the work of all denominations during his presidency of the Federal Council of Churches have added to the breadth of his horizon.

The central interest of Dr. Beaven's book is to secure a unified program for the church so that everything it does will con-

tribute to the accomplishment of a definite goal. His conception of the Church is deeply spiritual and evangelistic, its purpose being defined as that of securing "within individuals and society an ever-increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ." It is by this standard that all the functions of the church—in worship, in religious education, in social action—are tested. Putting the first emphasis upon the building of Christlike character in individuals, Dr. Beaven also urges that there must be a conscious effort as well to produce a Christlike society.

In developing a well-rounded program for the local church successive chapters deal with securing the commitment and enlistment of individuals, building them into the Christian fellowship, making them God-conscious through group and private worship, enlarging their interests through education, expanding their powers through stewardship, increasing their effectiveness through organization, molding them into a community force for righteousness, broadening their horizons to include the world task and developing their coöperative relations with all their fellow-Christians.

The mere listing of such functions is sufficient to indicate the wealth of suggestiveness of Dr. Beaven's volume. It not only provides materials which will help the pastor to be efficient in his local program but also places the local church in its setting as a part of a world Christian community.

S.M.C.

### More Hazen Books

GOD. By Walter M. Horton. Association Press, New York. \$.50

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When John C. Bennett's "Christianity and Our World" appeared a few weeks ago, as the first of a series sponsored by the Edward W. Hazen Foundation, Inc., for special use among college students, it set a standard of excellence which appeared difficult to maintain. But the difficult feat has been achieved again—and still again. The two new volumes, both brief enough to be read in an hour, are marked by the simplicity and lucidity which make them appeal to young people and at the same time show the depth of thought that goes with thorough scholarship.

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### *Marriage and the Family*

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**MAKING A GO OF MARRIAGE.** By Elmer E. Ferris. John C. Winston Co. \$1.50.

Dr. Cunningham has drawn upon the extensive recent research material on many aspects of family life and interpreted it for the average reader. The new social developments which have taken so much of women's work outside the home have necessarily affected the life both of women and of families. New problems connected with the constructive use of leisure also loom large in the present situation. The psychological and mental hygiene aspect of all these developments is receiving attention. All these and other interests give momentum to the growing movement for family and parent education.

Dr. Cunningham's volume was chosen for the prize given by the *Parents' Magazine* for the most outstanding contribution to parent education in 1936. It is a book which every well-equipped library will wish to have.

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The author aims to show how marriage can survive the toil and moil, pain and headache which married people meet. The book is marked by common sense, although watered into thin gruel in places by the author's breezy anecdotal style. Even the gruel, however, is from good oats.  
L.F.W.

## Trends of Christian Thinking

By CHARLES S. MACFARLAND  
Fleming H. Revell Co. \$1.50

This is a useful guide for one who wants to keep in touch with the most important highways of thought in the field of contemporary religion, but does not have time to explore them all at first hand. The General Secretary Emeritus of the Federal Council surveys thirty-six recent volumes, setting forth their cardinal ideas in a compact form and indicating the major tendencies of present-day thinking. The titles have not been chosen at random but because of their relevance to certain centers

of interest—theology, the social meaning of the Gospel, the Church, the relation of Church and State, foreign missions, and personal religious experience. A final chapter records the author's own reactions to the material thus reviewed, revealing a balanced and judicious outlook, which avoids extremes and puts first things first.

## Christianity in the Eastern Conflicts

By WILLIAM PATON  
Willett, Clark & Co. \$1.50

Traveling through both the Far and the Near East and conferring everywhere with Christian leaders concerning the issues to be faced by the meeting of the International Missionary Council in Hangchow in 1938, William Paton had a rare opportunity to familiarize himself with great world currents of thought. This book is the result. The first part is an analysis of what is happening in Japan, China, India and the Near East, with special reference to the youthful churches there. The second part is the author's reflection on the major issues which confront the Christian movement around the world.

Those questions have to do with the Gospel itself and its relevance to the modern world, and the relation of the Church to the community, to the state, and to the changing economic order. Mr. Paton lifts

these problems of the Church to a world horizon and keeps us from viewing them from a provincial angle. His book is also a revelation of the vital forces in the foreign missionary movement today as it undertakes to build a Christian world community.

## Untying Apron Strings

By HELEN HOGUE GIBSON  
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This is in a sense an introduction to the mental hygiene of parent-child relationships. The author holds that the emotions are the motivating force in personality, and that the manner in which the emotional reactions of the child get their development and guidance constitutes a key to the personality. Parents are to respect the personalities of children, but to realize that the child has no instinctive means of self-guidance. His behavior patterns and his emotional reactions develop gradually in the setting of family experience. The home-made reactions are then taken out into his world.

The author recognizes the fundamental value of ideals in the direction of life. She makes the penetrating suggestion that some cases of the scouting of ideals may be mere psychological mechanisms of escape from adult responsibility.

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## The Eternal Word in the Modern World

By BURTON SCOTT EASTON and HOWARD CHANDLER ROBBINS

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Until recently these studies in "Expository Preaching on the Gospels and Epistles for the Church Year" would have probably been unnoticed outside of the so-called "liturgical churches." Today, however, there are signs of a revival of interest in the "Church Year" in other communions, illustrated by the fact that the Federal Council's Committee on Worship has issued a "calendar" which is based on the historic Church Year (with modifications) and recommended for "experimental use."

In the present volume two scholars who are colleagues in the General Theological Seminary, New York, collaborate in producing a volume of high value to all who care to organize their preaching around the successive seasons and days of the Church Year. One of the authors is in the forefront of New Testament scholarship; the other is one of the most widely known and influential figures in the American pulpit.

Part I traces the development of the Church Year historically, showing when and why the various seasons came to be

observed. In Part II Professor Easton gives authoritative information about the passages in the Gospels and Epistles which in the Anglican Church are assigned as the readings for the Sundays of the successive seasons—Advent, Christmastide, Epiphany, Lent, Eastertide, Whitsuntide and Trinity—and Professor Robbins suggests the homiletical application of the passages to the needs of the present day. In Part III there are similar notes concerning the Epistles and Gospels for the various Holy Days.

Altogether the volume is one of rich suggestiveness for the preacher of the Word in every church.

S. M. C.

## On Journey

By VIDA D. SCUDDER

E. P. Dutton & Co. \$4.00

From the standpoint of the development of the social conscience and contemporary movements for justice and brotherhood this is a surpassingly interesting autobiography. In the author's life and experience the great social trends of the last generation come to clear focus. Of an intensely religious disposition, the child of a foreign missionary, she came to represent an extraordinary fusion of spiritual discernment and social passion. In her chair at Wellesley College she became one of the leading interpreters of social ideals as expressed in English literature. She was a pioneer in the social settlement movement, giving lavishly of her time to a settlement in Boston that she helped to found. Gradually, she became

converted to socialism, and manifested a crusading spirit in the interests of the underprivileged.

Miss Scudder's personal interest in religion deepened along with her social insight. She has been active in the movements in the Episcopal Church emphasizing an ethical radicalism. An enthusiastic student of St. Francis, she has herself carried much of his spirit into modern life. The autobiography as a whole reveals a rare soul, rich in intellectual powers, in true spirituality, and in human sympathy.

## Fairest Lord Jesus

By J. V. MOLDENHAWER

Abingdon Press. \$1.75

"The rediscovery of orthodoxy" is the process which the minister of the First Presbyterian Church in New York City describes himself as experiencing. He still values highly all the contributions of scientific thought to religious understanding, heartily accepts the methods of the historical and literary criticism of the Bible, and asserts the necessity for constantly rethinking traditional doctrines in the light of new knowledge, but he sees the limitations of the modernist's approach, realizing that it omits or dilutes some of the profoundest elements of the Christian faith. His own "rethinking" has led him to a reappraisal of Christianity, not as merely one religion among others, but as a unique revelation of God. In this atmosphere Dr. Moldenhawer leads us through an examination of the Gospels which has both a scholarly and a devotional interest, with the emphasis on the latter. He finds fresh meaning in the miracles and is led to a higher Christology, symptomatic of the present reaction against any watered-down Gospel.

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